UNITARIAN MONTHLY

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

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BURNLEY UNITARIAN CHURCH.
(See page 105).

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

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THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

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TO CORRESPONDENTS: Will correspondents please note that limits of space in this magazine do not allow for extended reports?

ERRATA: In the sonnet "When thou prayest," last issue, page 95, "thy praise" in last line should be "thy peace."

In the June issue "Notes and News" page, the name Mr. Maurice Sunderland, should have been Sutherland.

By the death of Dr. J. Edwin Odgers, Unitarianism loses a man of noble character and a distinguished scholar.

The Fundamentalist agitation against evolution in U.S.A. is a serious attack on freedom of thought. It is urged that State grants should be withheld from schools, Universities and public libraries which teach evolution or use books that teach it, and a New York publisher asks a biologist to omit any reference to evolution from his books. The Statue of Liberty is unfortunately dumb.

At the Meeting of the Midland Christian Union held at Dudley, July 15th, Rev. H. Foster Burns (U.S.A.), gave an address on "The Call of the New (Unitarian) Century" which provoked a lively discussion, and Rev. Wilfred Harris preached a sermon on "The Faith of the Free."

At Auckland, New Zealand, 38 new members joined the Unitarian Church in the Centennial month. Minister, Rev. Albert Thornhill, M.A.

The Summer School at Kent Bank, Grange, held by the Northern Sunday School Federation was very successful, and was attended by 60 Unitarian Teachers.

The Buxton Unitarian Church has held its 200th anniversary, and the Jubilee of the present Church buildings, with successful services, and a tea and public meeting. It was reported that on its 200th anniversary and under the ministry of its present pastor, Rev. G. Street, the Church was in the most healthy condition it had ever known.

Arrangements are in progress to start a Unitarian movement at Letchworth with a course of lectures in the autumn.

A Mid-Cheshire Rally of Unitarians was held at Knutsford, July 18th, preacher, Rev. H. H. Johnson (Manchester), Rev. J. Wain, supporter.

Mr. M. C. Ratter, of Manchester College, Oxford, in temporary charge of the Carlisle Unitarian Church, has been holding a series of open-air meetings which have aroused considerable interest.

The Brookfield Unitarian Sunday School Anniversary, July 19th, included a procession of over 600 teachers and scholars.

The Annual Picnic of the North Cheshire Unitarian Sunday School Union was held at Macclesfield on July 25th, when about 60 persons attended.

Bishop Ferenz, of the Hungarian Unitarian Churches has reached his 90th birthday, celebrated August 9th.

THE WAYSIDE PULPIT.

The trivial round, the common task,
Would furnish all we ought to ask;
Room to deny ourselves; a road
To bring us daily nearer God.—John Keble.

Rev. W. G. Price, Unitarian, gave the address at the West Kirby Public Memorial Service, July 19th, five local ministers and clergy taking part with 2,500 people present.

At Newchurch, the Unitarians had "Ladies' Day" on Sunday, July 26th, when the preacher was Mrs. W. C. Hall, of Todmorden, whose services were much appreciated.

Rev. W. C. Pope has been adopted as Labour Party Candidate for Parliament for the St. Ives division of Cornwall. An Anglican Vicar of Penzance rebuked the local Labour Party for choosing a "Unitarian." A press correspondence followed, and a public debate on the query: "Was Jesus God?" between the Vicar and Mr. Pope. A vote at the close favoured that "Jesus was God."

At Cullompton in reply to statements made by the orthodox against Unitarianism, Rev. S. Crook advertised that he would answer publicly in his Chapel with the result of a crowded attendance, and full reports of the sermon in two local papers.

At Kidderminster 25 young people were welcomed into Unitarian membership on July 12th by a special service of Dedication conducted by Rev. J. E. Stronge.

The Yorkshire Unitarian Union quarterly meetings were held at Mill Hill, Leeds, July 28th, when a Methodist Minister read a paper on "Religion and Astronomy."

The new minister at Nantwich, Rev. W. J. Carter, M.A., has been blind from his birth.

At Dayton, Tennessee, where the Fundamentalist trial took place, Rev. Chas. Francis Potter, Unitarian, of New York, addressed an open-air congregation of 3,000 people on "Unitarianism."

Punchion Head Island, near Tasmania, has for its sole population, two Unitarians, a man and his wife, who are in fellowship with the Melbourne Unitarian Church.

Rev. G. E. Hale, B.A., of Adelaide, South Australia, has made a thousand mile journey to visit Sydney for the Jubilee Celebration of the Rev. G. T. Walters, and called at Melbourne on his way home, taking part there in the Centenary Celebration of the first 100 years of the B. & F. U. A. He described the Rev. Geo. Thos. Walters as "a pulpit orator, a champion of humanitarian ideals, and in the best sense a friend of sinners"

At Park Lane Chapel, Wigan, the foundation stone of the New Memorial Room was laid on July 29th, by Mr. Peter Gorton. Rev. J. W. Maw, resident minister, introduced the ceremony with an appropriate address.

During the last two years the Unitarian Church, York Street, Belfast, has increased its membership from less than 20 families to 200 families, under Rev. A. L. Agnew, B.A. On August 16th a congregation of 600 assembled to hear his reply to a bitter attack on Unitarianism made by a notorious revivalist.

The late Mr. Alexander Martin, of Aberdeen, has left £1,000 to the Aberdeen Unitarian Church.

GOOD SHALL WIN.

O God, how wondrous are Thy ways,
Thy will, how true and wise;
Thou makest goodness speak Thy praise,
And evil fails and dies.

For all Thy blessed laws repeat
That goodness gains and grows,
That evil works its own defeat,
And ends its painful woes.

The good is harmony and might;
The ill is discord sore;
And self-division is the blight
That makes ill live no more.

We thank Thee, Father, for Thy will—
That evil shall decay;
That good shall triumph over ill,
And hold eternal sway.

H.

Scriptural Unitarianism.

By Rev. ARTHUR W. FOX M.A.

IX.—THE ETHICAL CONCEPTION OF GOD DURING THE SETTLEMENT AND CONQUEST OF CANAAN.

The conquest of Canaan was gradual and not continuous as represented in the book of Joshua, so that the more spiritual conception of Jahveh as revealed by Moses had only a slight influence over the Hebrews. The whole of Canaan was not conquered until the time of David, who took the outlying fortress of Jerusalem. The fine address of Joshua to the people is of later date, and is full of the spirit of the prophet-preachers who compiled the book of DEUTERONOMY. Hence we shall do well to look for the ethical conceptions of Jahveh in the book of JUDGES, which contains some of the oldest traditions in the Old Testament. These have been edited by a later writer with an ethical purpose to show that the varous conquests of Israel by one or other of the tribes of Canaan were visitations of Jahveh upon them for their relapse into idolatry. This is to invert the natural historical evolution, which shows that the people only renounced idol-worship by slow degrees. Amongst them there were always bands of faithful worshippers of Jahveh at one or other of the little shrines such as that at Shiloh, where Eli was the ministering priest.

If we examine the earliest parts of JOSHUA, and the book of JUDGES carefully we find that the ethical conception of Jahveh was not of the highest. For example in the story of Achan (JOSHUA VII.), he is represented as having hidden some of the Canaanite spoil, when Jahveh had commanded that all should be destroyed. Hence the Hebrews were defeated by the men of Ai in punishment for the treachery of one man. When his sin was discovered, he with the whole of his family were stoned to death and their property burned. Thus the character of Jahveh is represented as vindictive and cruel, as in other cases where a whole town and its inhabitants were doomed to destruction by his will. So too it will be seen that the idea of sin was COLLECTIVE not INDIVIDUAL. In other words if one man of Israel sinned against Jahveh, the whole of the nation was included in his guilt and punished as collectively responsible for the sin of that one man. That idea persisted long in Israel, and only yielded to the preaching of the greater prophets.

Hence it appears that Jahveh was the stern and unforgiving JUDGE, until his wrath was appeased by the punishment of the guilty person or persons. But stern as he was and vindictive from our modern point of view, he was always JUST according to the standard of the time. We must never make the mistake of importing into the Old Testament the ideas and truths which we have learned from the teaching of Jesus. It took many centuries of growth and a long line of prophets, such as have been given to no other nation to prepare the way for the revelation of the being and nature of God as we find it in the teaching of Jesus. But though the conceptions of him entertained by the people in the times of the Judges were crude and harsh, they were far higher than those of the little nations which lived in and around Canaan. If we take the whole history of the worshippers of Jahveh, we shall find that with some exceptions they were never guilty of image-worship. In these early days the "Ark of the Covenant" itself, a plain box containing some of the earliest memorials of their religion, took the place of any image.

It is quite clear that in some way unspecified, Jahveh was supposed to dwell within it. When the Philistines took it and set it in the Temple of Dagan (I SAMUEL, v 3), the image of the Philistine god was found fallen on its face before the Ark. That legend means that Jahveh resided in the Ark. It was long before the Israelites abandoned this old-world conception, most probably under the teaching of Samuel, who was one of the greatest reformers of the nation and the last Judge.

(For fuller treatment see the Author's "Ethics and Theology of the Old Testament," The Lindsey Press, Essex Street, London, W.C. 2).

DEATHS.—Rev. E. E. Jenkins, Walmsley, Bolton, July 21st, 57; Mrs. Thomas Knott, Ashton-on-Mersey, August 1st; Rev. J. Edwin Odgers, M.A., D.D., Oxford, August 3rd, 82; Mr. Thomas Turner, J.P., Billingshurst, July 17th, 80; Mr. Alexander Martin, Aberdeen; Rev. H. Enfield Dowson, B.A., Gee Cross, Hyde, August 20th, 87; Miss Ethel Anthony, Hastings, August 19th.

Unitarianism.

UNITARIANISM is characterised by

1. Emancipation from the bondage of dead creeds and forms.

2. The common sense and reasonableness of its religious principles.

3. Its broad and inclusive spirit, without regard to differences of theological opinion.

4. Its wholesomeness and usefulness as a religion for daily life, here and now.

5. Its emphasis on character as the supreme thing in religion.

6. Its emphasis on public service and social welfare.

7. The large number of eminent leaders of thought and work — poets, philanthropists, scientists and philosophers—who have accepted it as their religion.

Such a Religion is worth investigating.

(From Capetown Calendar).

THE UNIFYING FAITH OF A UNITARIAN:

ONE HUMANITY.
ONE MORALITY.
ONE JUSTICE.
ONE RELIGION.
ONE SALVATION.
ONE HOPE.
ONE GOD.

This poster, written by Rev. E. Glyn-Evans and printed in large type was exhibited outside the Unitaran Church, Mossley, during the month of August. It attracted considerable attention.

Literature.

THE PAGAN ORIGINS OF ORTHODOX CHRISTIANITY.

In a book ("The Sources of Christianity," by the Khwaja Kamal-Ud-Din, 2s. 6d. net. The Basheer Muslim Library, The Mosque, Woking), written by a Muslim and published by the Muslims at Woking in Surrey, we have a very sympathetic and affectionate attestation to the noble character of Jesus and the supreme value of his teaching. It is significant that the author says: "We Muslims accept Jesus as a Messenger from God, and regard him as entitled to our allegiance, even as our own prophet," and "our love for Jesus is in no case less than that cherished for him by those who pass under his name; and in a sense, our regard for and devotion to him are more than that shown by his own followers. "We Muslims are in no way behind others in our love for the great Nazarene, and the same love actuates me to write these pages in order to create a sort of reconciliation between his two sects of followers, the Muslims and the Christians."

But the author is not seeking any reconciliation with orthodox Christianity. A follower of Mahomet can never associate himself with the Trinitarian theology of Christendom. Indeed the main purpose of this author is to show that all that theology is of pagan origin and has no connection with the real teaching of Jesus. He does that very clearly, quoting from pagan sources the evidences proving that the special doctrines of the orthodox scheme were in vogue before the Christian era, and were adopted and incorporated by the Church in order to increase its popularity. He says that "most of the received doctrines, practices and sacred Christian festivals did originally belong to the pagan world in their very form and shape centuries before Jesus appeared." Jesus took the place of the Sun-God worshipped in Egypt, in Asia, in all parts of the world. "The Christmas and Easter of our days—became the days of great festivities, the day of the birth of the Sun-God and the day of his victory over the Prince of Darkness, in the whole pre-Christian world. In the language of the Zodiac—the Scorpion with 'his barbed tail' in terms of mythology, stood for the Prince of Darkness, and the Lamb—the Ram—for the God of Light." The author quotes from Edward Carpenter that it was believed of all the Sun-Gods of Paganism that—

They were born on or very near (what we call) Christmas Day.
They were born of a Virgin Mother.
In a cave or underground chamber.
They led a life of toil for mankind.
They were called by the names of Light-Bringer, Healer, Mediator, Saviour and Deliverer.
They were vanquished by the Powers of Darkness.
They descended into Hell or the Underworld.
They rose again from the dead and became the pioneers of mankind to the Heavenly World
They founded Communions of Saints and Churches, to which disciples were received by baptism.
They were commemorated by Eucharistic meals.

In confirmation of all this, references are made to the writings of early Christian Fathers and to modern writers including Robertson's "Pagan Christs," Hasting's "Encyclopedia of Religion and Ethics," J. B. Gross on "Heathen Religion," Inman's "Pagan and Christian Symbolism," Frazer's "The Golden Bough," T. W. Doane's "Bible Myths," and other works. The limits of space do not permit here any lengthy quotations. But the book is sure to be illuminating to the general reader who may otherwise be unacquainted with these things. The author blames

Paul for much departure from the simple Gospel of Jesus, and saddles upon him responsibility for starting the early Church with ideas derived from pagan philosophy. There is a chapter of keen criticism of the Modernist divines of the Anglican Church concerning their illogical and inconsistent position. We can heartily commend this book to the attention of Unitarian readers. The author's outlook is well illustrated by the following words from his concluding Chapter on the "Religion of Love,"—"The world goes on towards universalism; it wants a church with the whole world as its parish. Universal brotherhood of man under the Universal Fatherhood of God ought to be our goal, which will not admit class, creed, or colour distinction; and if any religion till to-day has succeeded in establishing it to a reasonable extent, it is admittedly, Islam."

Dr. A. D. Tyssen has issued a "Church and State Marriage Service," which gives to the Registrar the honour of joining in the service by eliciting from the bride and bridegroom the statutory declarations and administering the statutory vows. His object is to encourage couples to consecrate their union by a religious service, rather than to countenance the increasing tendency to be satisfied merely with the declarations made at the Registry Office. He hopes that Registrars will advise the parties to adopt this course by the use of such a service as he thus provides. The tendency to belittle religious consecration of marriage is to be deplored and any effort to check that tendency is worthy of every support. We commend Dr. Tyssen's eight page service to our readers. A copy gratis can be had from his address, 59, Priory Road, London, N.W. 6.

Sayings of Henry Ward Beecher (1886).

Any system that lets down the curtain between God and men, whether it is canonical priest, or Church service, or Church methods, whether it is the philosophical or the theological—anything that blurs the presence of God, anything that makes the heavens black and the heart hopeless, I will fight it to the death.

My heterodoxy is not that I do not believe so much, but that I believe a great deal more than is current in the Churches.

We have Unitarians in New England, and a good many of them. Now, if there are any Christians, I think I have found them among the Unitarians, and so I refuse to throw a stone at one of them.

We shall never have the kingdom of God on earth until the Divine principle that underlies and inspires the whole human family—Love—is the one grand spring and moving cause of national as well as of family life.

Burnley Unitarian Church.

The Burnley Unitarian Church was founded in 1858 by members of the Nazareth Chapel, Padiham, who had migrated to Burnley. They secured a room in Thomas Street, started a Sunday School, and religious services. Later there was a removal from Thomas Street to Tanner Street off Hamerton Street. Rev. William Robinson was put in charge of the Burnley congregation and two others, Accrington and Blackburn. At that time Mr. Thomas Bibby and Mr. Alex Mackie by their devotion during the Cotton Famine, saved the Church from coming to an end. Rev. A. Stradling and Rev. J. W. Rodgers followed as ministers, and the present Church building was erected, and opened February 11th, 1871. The Church prospered, debt was cleared off, and a new organ purchased. Rev. T. B. Broadrick succeeded Rev. J. W. Rodgers, and was followed by Rev. G. T. Walters (now of Sydney, N.S.W.). Rev. Thomas Leyland was minister 1878 to 1891. In 1888 the congregation declared its financial independence, no longer requiring grants in aid from the district Association.—The North and East Lancashire Unitarian Mission. Rev. John Boughey followed for three years, 1892-5, and the Church premises were enlarged, the re-opening being on February 10rh, 1894. Then came in succession the following ministers:—Revs. A. Cobden Smith, 1896-9; E. A. Voysey, B.A., 1900-2; J. Morgan Whiteman, 1904-8; W. J. Piggott, 1911-13; Mr. Harry Taylor (Lay-Minister), 1916-17; the present minister, Rev. F. Coleman from 1918. In 1921 the Jubilee of the Church was celebrated. Several of the families of the founders are still associated. The names of Bibby, Halstead, and Mackie are greatly honoured, amongst those of other active and loyal supporters past or present, and there has ever been a fine spirit of devotion manifested by the members. Under Mr. Coleman, the Church and its institutions are full of life, and of good promise for the future.

MINISTERIAL CHANGES.—Rev. G. L. Phelps concluded his ministry at Pendleton on July 26th, when farewell presentations were made; Mr. S. P. Penwarden has resigned his work as Lay-Minister of the Kentish Town Church, London, owing to ill-health; Mr. H. Randall Jones has accepted appointment as Minister of St. Thomas Street Unitarian Church, Portsmouth; Rev W. Stephens concludes his ministry at the North Shore Unitarian Church, Blackpool, at the end of September; Rev. A. Golland, of Ansdell, has accepted appointment to the Hamilton Road Unitarian Church, Liverpool; Rev. Ralph Philipson terminates his ministry at Hinckley on November 1st; Rev. Ralph Philipson, M.A., of Hinckley, has accepted appointment to the Wallasey Unitarian Church.

Jesus and Social Service.

(8) THE GREATEST OF ALL WONDERS.

What is the most wonderful thing in the world? It is a little child,—the new-born babe. It may be a Shakespeare that is to be, or a Joan of Arc, or even a Jesus come again. Who can measure its unknown possibilities? It is an undeveloped mine of richest treasure. In its soul fresh from the living God and Father of all mankind, is the stuff of which all poets, artists, prophets and saviours are made. The greatest, the noblest, the grandest men and women the world has known were once as little, as helpless, as much an unsolved mystery. Created for God-likeness, a child of God, made out of the Divine Nature, sweet and pure, there is that within that can become God-like, which can develop into the glory of the noblest hero, the sweetness and purity of saintly goodness, the beauty of character that becomes a joy for ever. No miracle that was ever imagined is half as full of hidden glories as is that little thing asleep in the cradle or snuzzling at its mother's breast.

Think what a world it is ushered into. Is it favourable to the unfolding of the child's divine possibilities? Every Hebrew mother in the time of Jesus hoped that her new-born babe would be the expected Messiah, the promised deliverer, who would free mankind from the yoke of despotism, and open to them the windows of heaven, and pour out such "blessing that there shall not be room enough to receive it." There is still need for the Messiahs and many such will arise to redeem mankind from its wrongs and its woes. But how much of the unfolding of the divine qualities towards messianic nobility really depended on the kind of mother! Mary the mother of the child Jesus must have pondered that query very much in her heart. There is the problem: the part that parentage is responsible for, and especially motherhood, in the making, possible all that is best and sweetest in the soul development of the child. The coming of that babe makes a dfference to the whole world for good or ill. Which shall it be? The answer depends largely on the fitness of the parents to be the guide to the little one upon the opening way of life.

There is no greater social service than this,—the right kind of influence and of teaching and training for the child. Jesus saw the tremendous responsibility of this. "Whoso shall cause one of these little ones to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depths of the sea." Whether it be true or not that these awful words represent what he really said, they do indicate at least the deep impression he left upon the minds of his disciples, of the seriousness with which he regarded the problem. "See that ye despise not one of these little ones!" "it is not the will of your Father which is in heaven, that one of these little ones should perish." (Matt. 18).

One of the greatest needs is that unborn children shall be secured the right kind of parents, fathers and mothers fit to be parents, trained for parenthood, with a proper knowledge of its duties and responsibilities, and of the right means of their fulfilment. Thousands of parents are quite unfit for the upbringing and training of children. In England and Wales in one year (1914), as many as 1,233 infants under 12 months old, were suffocated in bed through being overlaid by drunken parents, and as recently as 1922 there were 481 victims of the same doom. "Suppose," says a well-known writer, that the child "has inherited poor blood, dull spirits, enfeebled wit, and stunted stature, from its ill-fed, untaught, overworked, miserable, ignorant and unhealthy parents; can you expect that child to be clever, and moral, and thrifty, and clean and sober?" (Robert Blatcford.) The National Society for the Prevention of Cruelty to Children dealt with no less than 42,835 cases in one year. The cruelty was usually from one or both parents.

What ought to be done? Schools for young men and young women, separately, to teach them and prepare them for parenthood, should be established and supported by the State. To suggest that no clergyman or registrar should conduct the marriage ceremony unless a certificate of such preparation could be given, would no doubt seem too drastic a proposal. But it is certain that there can be no social service of more importance than the education of young people of adult age in all matters physiological, moral and spiritual necessary to fit them to be safe and helpful guides and guardians of the highest welfare of children committed to their charge. Whoever is engaged in any effort to secure this to any extent is rendering great service to mankind towards realising in children their highest possibilities. In recognising the great value of such effort they have Jesus as their great example. He set a little child in the midst of his disciples and said,—"Except ye become as little children ye shall not enter into the kingdom of heaven,"—"Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh."

Among the beauties of nature how splendid a thing is a full-grown rose in the garden! To watch the stages of its development: the formation of the bud; the gradual opening of the petals; the magnificence of the full blown flower in all the glory of its colour, and the sweetness of its delicious fragrance. It is wonderful. But far more wonderful is it to watch with affection

the unfolding life of a little child ; to look into its eyes with love; to encourage its attempts to talk and to think; to inspire it with good thoughts; to cheer it with great hopes; and as it grows from year to year, to see it develop into nobility of character with a strong, sweet and sunny spirit, and the courage of a heroic soul. To be a helper in all that is the blessed privilege of a mother and of a father, and in a degree of every teacher, guardian and friend. Nothing is so wonderful as the possibilities of a human soul well nurtured under the best moral influence; and no satisfaction can be greater than the consciousness of having been the effectual helper in the growth of that immortal soul towards the realisation of the glory of a noble life.

Does Belief Matter ?

Some people have been heard to say that it does not matter what we believe. The poet Alexander Pope seems to imply the same thing in his very familiar couplet:—

"For modes of faith let graceless zealots fight.
He can't be wrong whose life is in the right."

There are good men of every kind of religious belief. Every religious faith has its saints and holy souls. But when we say of anyone that his "life is in the right" it needs some explanation. It may be in the right in some of the main features of character, and yet not be so in some of the most important. A man may be honest and yet go about with a mournful and solemn countenance. He may be kind and generous, and yet have but little hope for mankind and feel beset with anxious fears and uncertainty about God. Many good men and women have been like that, and it has been said of them that they lived the righteous life. Is such a man's life in the right if he is uncertain about God, if he fears the Divine wrath, if he is worried and anxious as to what God will do with him after death? And suppose it be granted that he is in the right, that he is a good and upright man: Does he live the right because he loves the right, or is it because he dreads the wrath of God?

A man's life is in the right if he is of good character—honest, kind, generous, virtuous, truthful, straightforward and upright in all his dealings, and,—if he has great faith in human nature and undoubting and unshakable trust in the perfect love and infinite goodness of God. Jesus was all that. He is our great Example. And yet it is a fact that such a life as that really does depend upon a certain belief. The belief gives the confidence and inspires the trust. It was because Jesus believed in the perfect righteousness and impartial love of God our Father, that he loved God and trusted Him so completely, and showed his love to God by his implicit obedience to the Father's will. If Jesus had believed that all mankind were lost because of Adam's sin, that God had cast them off for ever except a few chosen and elect, that all who had not been thus chosen were doomed to suffer everlasting torments in a cruel hell, he could not have told the parable of the Prodigal Son, nor urged his hearers to love their enemies, giving as a reason, that in so doing they would be like their heavenly Father who is kind to the unthankful and evil ones.

If a man believes that his neighbour is a deceiver and untrustworthy can he trust him? If he believes him to be insane will he not be on his guard against any possible dangerous outbreak of madness? Belief has a direct effect upon conduct. Whoever truly believes the doctrine of the natural depravity of the human soul can have no faith in human nature and must be ever suspicious of it. The Tudor Queen Mary believed sincerely that God sends unbelievers to suffer everlastingly in an eternal fire, and naturally concluded that what is right in God to do was equally right for her, and in consequence she very zealously caused Protestants to be burned at the stake. Her belief was the cause of her conduct. Wrong thinking leads to wrong conduct. As a man thinketh in his heart so is he. Right thinking and right belief make right living. He who believes that God is more cruel than is possible even for the most cruel human being to be, is sure to be afraid of God. His prayers will be a continual begging and beseeching for mercy, and he will always be in dread of the hour of death. Such a man cannot trust God. He can have no peace.

But it is far otherwise with those who believe that God is more kind and loving than all the most loving human fathers and mothers in the world; that He is the everlasting Friend to every human soul, to all His children without exception. Those who believe that are at peace about God. They are no more afraid of Him—their never failing Friend—than is a little child afraid of its loving mother. They are full of confidence about Him. In Him they feel a sure and certain trust. Death for them has no terrors. To them the greatest joy and bliss would be to come face to face with the heavenly Father. Such belief in God has a direct effect upon conduct in producing cheerful, bright and sunny temperament, and the most hopeful and optimistic outlook on life and destiny. A belief in the divine nature of the human soul produces an indestructible faith in man, and results in the practice of trust in our fellow human beings. Belief does matter very much. We cannot believe anything too good of the possibilities of the human soul. It is impossible to believe anything too good about God. Nothing is too good to become true. Beliefs of this kind make all the difference in the world to human life and happiness.

For the Children. BY REV. H. FISHER SHORT.

NAMES AND THINGS.

"Its very hard to be a Unitarian, Daddie!" sighed Bessie, after being quiet for quite ten minutes. Daddie looked up from his book. How he loved his little girl! And he was proud of her too; her young mind was so quick, and was unfolding so beautifully. At that moment, however, she seemed so distressed that he felt sad. "I'm so sorry, sweetheart," he said gently; "but I'm afraid that what you say is only too true."

Why, do you find it hard, Daddie?" she said, with some surprise.

"I'm on the wrong track," he thought. Instead of saying so, he tried another way. "Tell me what you have been thinking, dear."

"I've been thinking that our religion must be for grown-up people and not for little girls and boys."

That brought a lump into Daddie's throat, and feeling he must do something to hide his pain, he seized his treasure and tossed her into the air: then, sinking into the biggest chair, he held her close. When he had recovered his breath, he said quietly, "Our beautiful religion is just the very sweetest religion for little children."

"Oh, but it is very hard, Daddie," Bessie insisted.

"In what way, dear?"

"It is hard to understand" she replied.

"I think I see what you mean," he said, ever so tenderly; "you are thinking of our talk about the name."

Bessie nodded.

"Then listen, treasure. The name is only a label, just as 'sugar' and 'tea' and 'bread' are labels; and whilst we should get on badly without them, what matters more than names and labels is the things they stand for."

"I see, Daddie; the bread we eat matters more than what we call it."

"Exactly; we live by eating food not by knowing all about its names."

"But, Daddie," Bessie persisted, "the name of our religion seems to matter a lot, doesn't it? I try to understand it, and I can't."

"What can't you understand, dear?"

"Well, about Mr. Bradshaw. He said he wasn't a Unitarian, and you said it was fair when people called him one."

"Yes, it was just as fair as when they called him Mr. Bradshaw."

"But that was his name, Daddie; he didn't say it wasn't; but he did say he wasn't a Unitarian."

"A Daniel come to judgment!" laughed Daddie, thinking what a perfect little Portia he had got.

"Oh, Daddie, don't make fun," Bessie pleaded; "I do want to know."

"Then, listen again, dear," he said, longing to help his wee girlie. "Any man who loves our Heavenly Father and worships him only; who can say with the Apostle, Paul, 'To us, there is but one God, the Father;' who, like Jesus, prays to his Father in Heaven, and has no other God; that man is a Unitarian whether he will have the name or not."

"Was Mr. Bradshaw like that?" asked Bessie, eagerly.

"Of course; that was why he was our Minister."

"How funny, Daddie; then why didn't he want to be called a Unitarian?"

"That is a bit hard to make plain chick."

"Never mind the hardness, Dad," she urged, rather excitedly; "I'll try to understand."

"Like other kind Ministers I know, he disliked a name that seemed to say that other people were wrong."

"You mean that it would have been like telling the Baptists and the Wesleyans that he was right, and they were all wrong."

"Precisely, dear," he assented.

At this, Bessie sank into silence. She puckered her little brow and Daddie waited until she had finished her little 'think.' Presently, She smiled; and, then, in her own confident way, she said, "How absurd!" And Daddie thought he heard a little chuckle.

"What's absurd, sweetheart?" he asked, wondering what was coming.

"Why, Mr. Bradshaw could only belong to one Chapel, and, whichever it was, it would be like saying, 'Mine is right and all yours are wrong.'"

"Bravo!" cried Daddie, squeezing his little logician.

"But that's right; isn't it, Daddie," chirped Bessie, freeing herself and sitting up.

"Of course, it's right, dear," he said, trying not to show how clever he thought she was.

Bessie settled down again, and there was another silence. Soon it was broken, however.

"Did you like Mr. Bradshaw, Daddie?" she said suddenly.

"Very much indeed, dear."

"Why did you like him, Daddie?"

"For a number of reasons, sweetheart. He was a very good man. And he was kind to everybody, even to those who thought his religion was wrong and said so."

"Was he a clever man?"

"I believe he was the cleverest Minister in the town, he was certainly the best preacher."

"Then, how strange that he refused to call himself what he really was."

"Yes, it was strange, chick; but really that didn't matter so very much."

"I think it did, Daddie; a rose is a rose, and a cabbage is a cabbage," said Bessie, rather

mournfully.

"And, I suppose," smiled Daddie," a Unitarian is a Unitarian."

"Certainly, what else?"

"Well, Mr. Bradshaw was a real Unitarian. He lived his Unitarianism. He loved God and man, and everybody felt better and happier for knowing him."

"Everybody, Daddie?"

"Oh, you little puss!" cried Daddie. "There were a few people who seemed not to like him."

"How was that?"

"Because when they did what was wrong, he was brave enough to stand up for what was right."

"Jesus did that, didn't he, Daddie?"

"Yes, dear; and they crucified him."

A Deed of Shame

(The following is from the Calendar of the Unitarian Church, Capetown, South Africa, November, 1924).

Forty-five years ago, in September, 1879, an incident occurred in the political life of South Africa, which is little known to-day, and which is recalled by the recent flogging case at Standerton, involving the death of a young native girl. The incident referred to called forth conduct on the part of the founder of our Church upon which we Unitarians may well look back with gratitude and pride.

A native rebellion had broken out on the Northern border of the Colony, during which a number of rebels had been taken prisoners, and should have been placed upon their trial. Instead of this, apparently to save trouble, they were tied together and shot down by the roadside in cold blood. Their murderers were brought to trial at Victoria West, but so strong was the prejudice against natives that it was impossible to secure a conviction. The prosecuting Barrister, the Magistrate, and the Clerk of the Peace all warned the Attorney General that a fair trial was impossible owing to the state of local feeling, and in the end, a verdict of "not guilty" was brought in.

A young minister was present in Court as Interpreter, and his heart leapt up in indignation. He wrote to the newspapers, and denounced such a miscarriage of Justice as a "Deed of Shame." But the minister was a Government Official, under the administration of Sir Bartle Frere, and as a result of that letter, he was dismissed from his position of Official Interpreter.

That minister was David Peter Faure, founder and for thirty years minister of our Church.

"Inasmuch as ye did it unto one of these, my brethren, even these least, yet d'd it unto me."

LEST WE FORGET.

Rev. WILLIAM BINNS, English Unitarian (b. 1829; d. 1901). On "The Supreme Moral Law," he declared:

"In this world and in every world, with men on earth or in heaven or in hell, the ideal end set before us is the attainment of perfect excellence of character, and the Supreme Moral Law is obedience to the will of God. As the Father commands us, so we ought to do."

Rev. R. A. ARMSTRONG, B.A., English Unitarian (b. Feb. 5th, 1843; d. Jan. 4th, 1905). He frankly asserted:

"Looking to the Gospels, I say, 'Yes, for Jesus did it.' What one man has done, others may at least attempt, bating no jot of heart or hope. But if you cut off my hope, by saying, 'Nay, but Jesus Christ was God,' then I know not where else to look for the human friend and brother who has fought the fight through like him."

Rev. J. R. BEARD, D.D., English Unitarian (b. 1800; d. Nov. 22nd, 1876).

On the problem of evil he wrote:

"One God, the Source, Author, Governor and Benefactor of all things, leaves neither place nor function for the devil. It follows, that the full realization of the Hebrew monotheism is the realization of the highest good of the universe, and the highest good of the universe necessarily excludes evil in person, in principle, in manifestation and in practice."

THE PUBLICAN.

He went into the temple with no deed
Glib on his lips to tell unto the Lord,
No virtue wherefor he might ask reward,
Nor aught to utter but his soul's deep need.
He prayed for mercy there, with downcast eyes,
And hands that beat upon his heavy breast,
And body bent, with weight of sin oppressed:
"O God, have mercy when a sinner cries!"
And there he stood repentant, till the day
Wore unto evening and around him spread
Dimness and quiet. Then he raised his head
With piteous hope for what the Lord would say:
And in the stillness of the eventide
Down to his house God sent him justified.

WILLIAM C. HALL.

The Women's League.

Secretaries: — Miss H. Brooke Herford, 38, Willoughby Road, Hampstead, London, N.W. 3; Mrs. S. P. Penwarden, 35, Gresley Road, London, N. 19.

The Women's League was founded in 1908, to draw Unitarian women, young and old, together in a united effort to strengthen the Churches to which they belong, and to quicken their religious life; to unite in a real Fellowship all lonely women in the United Kingdom and Overseas Dominions who through illness or distance cannot join a congregation; and to find friends, and a welcome for women and girls moving from place to place or going abroad. It has now about 150 branches in connection with Unitarian Churches. The work includes a Fellowship department and another for "Friendly Links" correspondence. Over 40 branches have Fellowship members who keep in touch with their own isolated women and girls who are unable to attend any of our Unitarian Churches.

The "Friendly Links" are made by any of the members for the exchange of personal letters and denominational news with other women or girls of the Unitarian Faith in this country, or in the Overseas Dominions, or U.S.A., European countries, and in any part of the world. The aims of the Friendly Links are:—

(1) To draw our Churches and religious movements closer together here and in all parts of the world.

(2) To help to promote both National and International goodwill and understanding.

The Fellowship Secretary is Miss Grace Mitchell, 50 Platts Lane, London, N.W. 3.

Friendly Links Secretary: Miss E. V. Pearson, "Friendly Links," Women's League, Essex Hall, Essex Street, London, W.C. 2.

The League co-operates in various ways with the "Alliance of American Unitarian Women." It also is affiliated with the International Union of Liberal Christian Women.

Any Unitarian woman can become a member either by joining a Church branch or by a subscription of 2s. a year to the League headquarters for which she receives copies of all League literature. Information can be supplied on application to one of the League Secretaries.

Letchworth.

A Letchworth correspondent sends the following letter:—

August 12th, 1925.

Dear Sir,—

I am "a young man in a hurry" being in my 87th year. So please kindly excuse all short comings.

Look out for Letchworth as we are assaying to start a cause here. We advertised a Conference, and held it on July 21st, and decided to have lectures kindly arranged for by the "Provincial Assembly" with a view to regular services. The move owes itself to Mr. Shipway, of this place, and he is doing all the work and arranging.

I was delighted to see on your August cover that you take the view that the word "Unitarian" should be taken to mean ONENESS ALL ROUND, and I have sent an advertisement to our local paper on those lines. I believe that if that view were to be emphasised and made thoroughly known, it would make a wonderful difference to the acceptance and spread of Unitarianism. I fear it is now considered by many as simply consisting of a denial of the doctrine of the Trinity, whereas it might be made such a thing as would stir the whole country and perhaps the world. With best wishes yours faithfully,

T.D.J.—

National Unitarian Temperance Association.

Secretary: Mr. F. Collecott, 75, Cann Hall Road, London, E. 11.

The National British Women's Temperance Association has a membership of 143,019, including 10,117 added during the past year.

In Baltimore, U.S.A. the amount allocated from the Municipal Fund for the care of drunkards has been eliminated for the first time because the habitual drunkard has disappeared.

The Intoxicating Liquor Act, Northern Ireland, enacts that no female under 18 years of age shall be employed in the sale of intoxicating liquors.

The returns concerning inebriates in State hospitals, California, U.S.A., for each year 1915 to 1923 are, 337, 334, 306, 151, 141, 48, 19, 44, 35, including women inebriates the figures of which are:—94, 67, 92, 46, 47, 16, 8, 8, 11. The three concluding years were under prohibition.

In Chicago, U.S.A., for over 60 years the old Washington Home cared for an average of 4,682 alcoholic patients per year prior to prohibition. It has now been found unnecessary, and has closed down. The premises have been sold, and with the proceeds a new 100 bed general hospital is being erected.

In New York the total arrests for murders, serious assaults, assault and robbery, and burglary were 15,885 in 1915, and in 1924, 8,548; and there were 3,000 fewer cases of juvenile crime in 1924 than 10 years ago.

THE TRUTH ABOUT ALCOHOL.

This poison has a peculiar affinity for the more important cells of the body. In all of its effects it is the direct negation of water. While both are colourless, it will be noticed that:

Water will not burn, has no taste, cools and refreshes the skin, necessary to healthy life.

Alcohol burns easily, has burning taste, burns and inflames the skin, unnecessary to healthy life.

Water makes a seed grow, softens all foods, is itself a food, will not dissolve resin, does not intoxicate, benefits the body, a constituent of every living body cell, aids decomposition, quenches thirst.

Alcohol kills the seed, hardens all foods, is a poison, easily dissolves resin, intoxicates, injures the body, is not a constituent of any living body cell, prevents decomposition, creates thirst.

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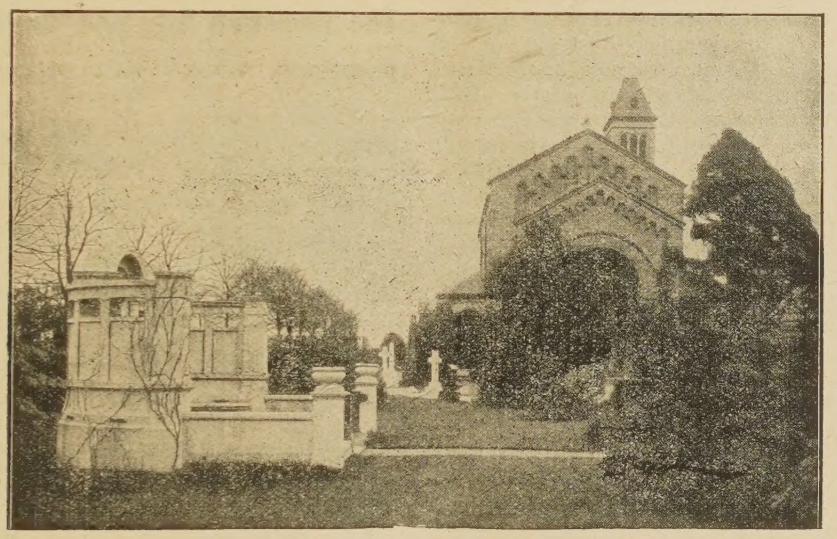

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Visitors take a Circular Route No 46, "Southern Cemetery" Electric Tramcar from Piccadilly right to the gates of the Crematorium. Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 56, MOSLEY STREET, MANCHESTER.

TELEPHONE—CITY 3896. TELEGRAMS—"INCINERATE, MANCHESTER.

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